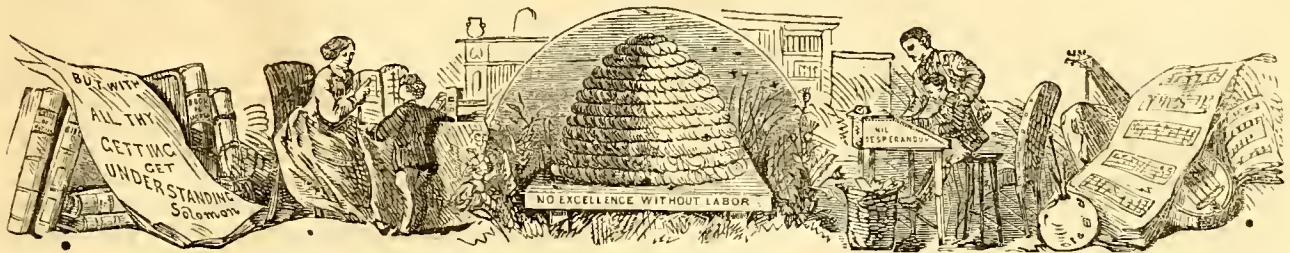


Holiness to the Lord!

# The Juvenile Instructor



VOL. 8.

SALT LAKE CITY, SATURDAY, AUGUST 30, 1873.

NO. 18.

## GIDEON'S FLEECE.

THE history of the house of Israel is most remarkable. That the members of this family were the chosen and special favorites of the Lord none will deny who reads and believes the wonderful and oft-repeated manifestations of his power on their behalf in delivering them from their enemies. Why they should have been so it would be hard to tell, only because of the promises made to the founders or progenitors of the race — Abraham, Isaac and Jacob, for judging by the history of their descendants as contained in the Bible, a more stubborn, ungrateful set of people perhaps never lived. Their acts, sometimes, seem to indicate that they had not intelligence enough to appreciate the goodness and striking mercies of God unto them. For very many years they had endured all the horrors of hopeless slavery in Egypt, from which they were finally delivered by, certainly, the most wonderful series of miracles that were ever witnessed in the world, and Pharaoh and his hosts, while attempting to overtake and destroy

them, perished in the returning waters of the Red Sea.

One might imagine that, after such a deliverance from a cruel enemy, the children of Israel would have been so filled

with gratitude and humility that they would have endured almost anything in the way of discomfort or inconvenience that could have overtaken them during their march to the Promised Land — a journey which lay through a wilderness, and many thousands of people in Utah, including some of our readers, know that a journey of that kind under the most favorable circumstances can not be performed without a good deal of discomfort and privation.

But the children of Israel seemed to have no more thought, and no more recollection of God's

mercies to them and of their obligations to Him than so many little children, and scarcely was their journey commenced when they commenced grumbling, and during almost the whole of their march they kept it up. First they grumbled for the





want of bread, and longed for the leeks, onions and flesh pots of Egypt. The Lord was still merciful, and, instead of punishing them for their ingratitude, He each morning rained a daily supply of bread from heavenly store-houses, and in the evening sent them a large number of quails, which enabled them to satisfy their desires for bread and for meat.

This was a most extraordinary manifestation of divine goodness, but it did not stop the murmuring of Israel; and they not only murmured but they even forgot the God whose power they had seen so strikingly displayed on their behalf, and they soon after worshipped the image of a calf, made of gold. Very many of the descendants of that foolish generation must be still alive, for gold has more worshippers in the world to-day, than anything else, seen or unseen.

After reaching the Promised Land, and obtaining possession thereof, they still continued to murmur. They were frequently chastised by the Lord for their wickedness, but as soon as they repented, His mercy and long-suffering were repeatedly extended to them, and His power exerted for their deliverance. Our front page engraving, this week, is intended to illustrate an incident in connection with one of these deliverances. Israel had transgressed the commands of God and had bowed the knee to and worshipped the idol Baal. For this the Midianites, a numerous tribe of Arabs, had been permitted to oppress them for several years. These Midianites would come down upon Israel like a flood, rob them of the fruits of their toil, and in many ways they were permitted by the Lord to harass and oppress His rebellious people.

Finally the sufferings they endured at the hand of their Gentile oppressors seem to have humbled Israel and once more they sought the Lord, and once more His mercy and power were shown in their favor, and Gideon, the son of Joash, was the instrument He chose to effect the deliverance of Israel. The history of this deliverance by Gideon is contained in the sixth and following chapters of the Book of Judges. If you turn to the sixth chapter you will find that the Lord, or an angel of the Lord, appeared to Gideon, while he was threshing, and informed him that he was the chosen of the Lord to deliver Israel. It almost seems, from reading the chapter, that the father of Gideon, and probably Gideon himself, were among the worshippers of Baal; at any rate, when the message was delivered to Gideon he did not seem to have much faith in it, for he said to the angel—"O my Lord, if the Lord be with us, why then is all this befallen us? and where be all his miracles which our fathers told us of; saying, Did not the Lord bring us up from Egypt? but now the Lord hath forsaken us, and delivered us into the hands of the Midianites." The angel again assured Gideon that he was chosen to deliver Israel, but still he would not believe, until he had tested the Lord to his own satisfaction, which he did with a fleece of wool. He said he would lay a fleece of wool on the ground, and let it remain there all night, and if in the morning he found it wet with dew and the ground dry all around it, he would consider that as a proof of the truth of the angel's message. The Lord agreed to Gideon's proposal, and in the morning we read that Gideon wrung a bowl full of water from the fleece, while the ground all around was dry. Still he was not satisfied, but wanted a further test to convince him, and that was that he would leave the fleece on the ground all night, and if he found it dry in the morning and the ground wet all around, then he would believe. The Lord again assented to his proposition, and on the following morning he found the ground wet with the dew but the fleece perfectly dry. Then he believed the message, accepted the mission to which he was called, and became, in the hands of the Lord, the deliverer of Israel from the oppressions of Midian, the history of which you can read in the chapters of Judges named above. This same Gideon was afterwards one of the mightiest rulers in Israel, he was greatly blessed of the Lord, and we are told that he had seventy sons.

The history of Gideon, or we should rather say, the history of the house of Israel, conveys very important lessons, which the Latter Day Saints, more than all people now on the earth, should always remember. Among the most important of these lessons are, first—God never forgets a covenant made with him; second—He will not be unmindful of the prayers of those who truly repent of their sins and humble themselves before him; and third, he will not fail to punish with severe chastisement those who persist in disobedience to His commands. The first of these lessons we learn in the fact, that although the children of Israel were so rebellious and wicked, He remembered and had mercy upon them, because of the covenants He had made with their fathers. The second is also proved by the fact that although rebellious so often and sinning so grievously, He never failed to be merciful and to bestow blessings upon the descendants of Abraham, Isaac and Jacob when they repented and turned to Him with full purpose of heart. The last lesson—that He never fails to punish severely those who persist in evil—is shown by the condition of the descendants of Israel to-day and for the past eighteen centuries. During the whole of that time they have been scattered among and persecuted by the people of nearly every nation under heaven, and in almost every conceivable way they have been laboring under the curse of God. The Latter-day Saints should not forget these lessons, for they too are the covenant people of God, and while they are as sure of blessings, through faithfulness, as any people with whom God ever made a covenant, if they break their covenants and prove themselves unfaithful, they can no more escape the displeasure and chastisement of God than did ancient Israel.

[For the *Juvenile Instructor*.]

## Chemistry of Common Things.

### EXPERIMENT.

THE mind is too frequently satisfied with knowing how to do a thing without the trouble of doing it; hence it is well to witness experiments, especially in chemistry, of which it is almost impossible to know anything correctly without doing the thing; i. e., making the "reaction," or seeing it done. Who would have been benefitted by the dreams of the alchemists had not experiment been one of the conditions necessary to success in discovering the "philosopher's stone," and other impossibilities. The laboratory, frequently an old garret or outhouse, was labored in continually to try how many changes could be produced on matter, and, by persistently laboring, great truths were stumbled on rather than sought after—gold was wanted, truth was obtained. In this way, children, some of the most wonderful discoveries were made, by which we are benefitted to-day.

But there is now far less difficulty in attaining to a knowledge of the various bodies of which this glorious earth is composed because science has handled them, weighed them, compared them. The air we breathe is known to be oxygen and nitrogen, carbonic acid, aqueous vapor and ammonia being suspended in it. Water is known to be oxygen and hydrogen; it is made (synthesis) before our eyes in the experiments from time to time in the lecture room, or its elements are separated, (analysis) weighed and examined. Hardly a rock is found upon the earth's surface which has not been defined, its constituents determined, even its origin or history is known. Even the distant orbs are becoming subjects of chemical manipulation. Meteoric masses are separated to see if there are earths differently composed to this, and the universe is found to be made up of one family of elements.



Is it not worth our while to know these elements? There are but some sixty-five of them, and we may know much that is interesting about all, by taking the trouble to know a few of them by experiment, i. e., by using them, handling them, combining them as directed in elementary works, now so easily obtained; not being satisfied with what is said about them till we can recognize them wherever we meet them, for ourselves. Here labor commences. Nothing can be accomplished successfully without labor; in any department of human investigation there is work to be done. First let us learn the letters, then the use of them; the elements are the letters; the bodies we are surrounded with are the nouns or things; the reaction, or changes they are producing upon each other are the verbs or doings among them; their forms, sizes, weights, colors, tastes, odors, &c., are the adjectives or qualities. Every letter in the alphabet of chemistry is definite, and once known its meaning is never forgotten.

BETH.

(To be continued.)

[For the *Juvenile Instructor*.]

## A BOY'S VOYAGE ROUND THE WORLD.

(Continued.)

WE sighted the island of Karakina on the 3rd of April, 1851. This island is at the entrance of Conception Bay, on the north side of which is a navigable passage. While running before a spanking wind through this passage, an amusing incident occurred. For six months we had been afloat on the ocean, and, of course, in all that time our eyes had never been blessed with the sight of a female. A fisherman and his wife, in a small boat, crossed our bows. At the sight of the lady, without prompting and with one accord, the boys manned the rigging and fore-castle and gave her three as loud and lusty cheers as ever arose from the deck of a ship, and, to the no little surprise and astonishment of the occupants of the boat, carrying the wind on our quarter, we run into the bay and anchored for the first time since leaving home, in front of the town of Talcahuana, as the ensign dipped and the evening gun fired on board H. B. M. frigate *Thetis*.

Conception Bay is quite a resort for whalers, the harbor being secure from all winds; besides, it is an excellent place for recruiting, vegetables and good water being plentiful. Surrounding the bay the scenery is magnificent, and to our eyes it was a paradise. We found several vessels at anchor in the bay, like ourselves just out from home, among others the *Ontario*, no oil yet. In fact, as we had one hundred barrels stowed in our hold, we here looked upon a very lucky ship.

As a comparison and example of the luck of fisherman, exemplified by the whaling business, I mention the names and success of two vessels at anchor in the bay on our arrival, one the *Harvest*, of Nantucket, thirty months from home, 1800 barrels of oil; the other, the *Spartan*, of Nantucket, forty-two months out, 700 barrels.

Talcahuana is the seaport of the city Conception. It is situated at the head of the bay, and looks very picturesque with its white houses backed by a large green hill. The streets are narrow but clean; there are no public buildings, except, perhaps, the calaboose, a rather sorry affair, and the cathedral or church, a dilapidated and ruinous old building, situated on the plaza, or public square. Owing to frequent earthquakes, the houses are built of stone, are mostly one story and nearly all painted white or whitewashed. Several years since, in 1832 if I remember rightly, the old town was destroyed by an earthquake, and the larger portion sunk, and where once stood the most thriving part of the town is now but a low, marshy waste. Its inhabitants are a curious mixture of Spaniard, Indian and negro. They speak the Spanish language and as a general

thing are not wanting in hospitality. The men are the laziest set of beggars I ever fell in with. The women are more sprightly. They are finely formed and very good looking, some quite handsome. Though very loose in their morals, they are warm supporters of their religion, the Roman Catholic—the only creed tolerated. On the principal streets almost every house is a “paulparce,” or rum-shop, frequented principally by seamen. Fandangoing, or dancing, cock-fighting and horse riding seem to be the principle amusements and occupation of the citizens. The climate is delightful and wholesome. The soil is very fertile; wheat is raised in large quantities, also potatoes, apples, grapes, peaches, pears and melons in abundance. A good supply of these products was taken on board for our next cruise, besides about five hundred barrels of water. The face of the country presents a rolling appearance, with occasional high hills, and far in the distance tower the snow-capped peaks of the Andes. Many extensive mines of silver, gold and copper have been discovered, but I believe they have never been properly worked. The government is republican and very liberal in its views. The city of Conception, nine miles from the bay, was, years ago, the most important and flourishing town in the province, but repeated shocks of earthquake, and the many political revolutions and changes in trade, both maritime and inland, together with its unfortunate situation, has caused the city to gradually decline before her originally insignificant entry port, now the prosperous and rising city of Talcahuana.

After a two weeks' sojourn we had taken aboard the necessary wood, water and provisions for our second cruise, and preparations were made for going to sea. Man-of-war Bill had deserted, and Jim M—, a boat-steerer, and the cook were discharged on account of sickness. In place of the two latter, were shipped a Spaniard named George, and a Marquesas islander named John. A negro cook, and a boat-steerer hailing from New Bedford, also joined the vessel. The captain having completed his arrangements, the anchor was hove up, and the second cruise of the voyage commenced. Our course was laid direct for the island of Juan Fernandez, where it was the intention to cruise for some time, with the hope of capturing a few whales; indeed, the talk of the officers and men was that nothing short of six hundred barrels would suffice before going into port again. After a very pleasant run of two weeks, without seeing any whales, however, on a bright May morning, we first sighted that far-famed island, Juan Fernandez, the solitary home of Selkirk, and the imaginary kingdom of the renowned Robinson Crusoe.

(To be continued.)

OSTRICH FARMS.—The raising of the ostrich in a tame state for its feathers is now carried on extensively in Africa. The birds are kept in inclosures, and fed on lucerne, with which the inclosure is planted. Every eight months they are plucked, some extracting the quill at once, and others cutting the quill a little above its insertion, and then removing the roots a couple of months later. The latter method is said to give better results with less injury to the bird. The yield is about fifty dollars per annum for each bird.

In breeding it is found to be best to allow one female to each male, though in the wild state five females are often attached to a single male. There are usually two broods in a year, and the male and female sit on the eggs by turns, the male taking the largest share of this duty. The female takes chief charge of the brood after it is hatched. The young are reared on chopped lucerne, and as they get older a little grain is given to them; they also require abundance of water, and a liberal supply of pulverized quartz and small bones. When they are grown, no food suits them better than chopped lucerne or trefoil, with an occasional supply of cabbage, fruit, and grain.



# The Juvenile Instructor.

GEORGE O. CANNON

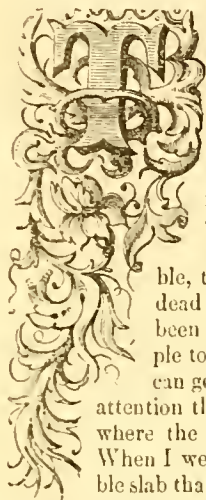
EDITOR.

SATURDAY, AUGUST 30, 1873.

## SUNDAY SCHOOL GATHERING AT LOGAN.

(Continued)

ADDRESS OF PRESIDENT G. A. SMITH.



THE Holy Sepulchre is occupied by a variety of Christian sects, who believe that the Savior was buried there. He might have been, though in my judgment the probabilities are against the supposition. But for the past fourteen hundred years, perhaps, this has been regarded as the identical spot where the burial of the Savior took place. The Sepulchre itself you do not see, it is covered up with slabs of marble, that is, the spot or table upon which the dead body of the Savior was supposed to have been laid. The Sepulchre is big enough for people to walk in and out. Some half dozen or more can go in at a time. This, I believe attracts more attention than any other, as it is believed to be the place where the Savior laid three days and three nights. When I went in I touched the table, or rather the marble slab that is supposed to cover the sepulchre, with my cane. The monk seemed horrified that I should be so irreverent, upon which I gave him a piece of money, and he lighted a wax candle and stuck it up to atone for my sin in doing this. I do not know but he blew it out as soon as I went out.

There is near this place two other sepulchres. One of them is said to be that of Nicodemus—the man who visited Jesus by night; the other that of Joseph of Arimathea, which they say was made for himself after the resurrection of the Savior, because he was unwilling to lay in the same sepulchre that the body of Jesus had occupied. These two sepulchres answer better the description that we have of the sepulchre of Jesus than the other one, but the other one has the “identical” stone at the door, which, the Scriptures say, the angel rolled away.

The way these ideas have been picked up is as follows—A very pious woman, the mother of the Emperor Constantine, went to Jerusalem between three and four hundred years after Christ. She undertook to find all the holy places, and in her efforts she was assisted by a few monks and recluses who lived there. She found, it is said, the true cross and the place where it stood; she also found the tomb in which the Savior was laid, and the stone to which he was tied when he was whipt, and the place where he was crowned with thorns. All these spots she is said to have designated. She managed to group them together so closely that she surrounded and enclosed them all with one wall and building, and that building was named the Church of the Holy Sepulchre.

This building is now occupied by several different sects. The Latin or Roman Catholic Church occupies a part of it; the Greek or Oriental Church occupies part of it; the Copts and Armenians have each a chapel. They occupy this sepulchre in turn; and the Turks, who are the ruling power in the country, stand as a kind of policeman over it; and when these various Christian sects fight, which they frequently do, over the possession of the Holy Sepulchre, the Turks have to settle the difficulty. Since we were there there has been a big fight between

these Christians over the possession of the Sepulchre, and the Turks had to rush in and part them.

One half of the stone to which the Savior was bound when he was scourged has been carried away to Rome, the other half still remains in this old church in Jerusalem; but it was in danger of being worn away by the people kissing it and praying upon it, so to preserve it the monks have enclosed it in a little case. They have a stick about twenty inches long, each end of which is encased with brass. Pilgrims go there in immense numbers, and they reach the end of that stick through the case to the stone, and then they take it out and kiss it. I sat there looking at my watch and saw persons kissing that stick. Now and then one would wipe the end of the stick, but generally the kissing went right along at the rate of from twelve to fifteen a minute.

*Concluded in our next.*

**LEARNED SHEEP.**—At an exhibition of fat cattle, sheep, pigs, etc., held at Stanley, England, lately, were two sheep, six months old, of an extraordinary size and in splendid condition, reared entirely by hand, and born in the neighborhood of Broad Green. Their food was cow's milk, oats, grass, and latterly mangolds, turnips, and hay. Their owner, a youth, had watched their growth with intense interest, and always personally superintended their treatment. They soon became greatly attached to him, and followed him like a dog for any distance. They were taught by him to jump, and perform some gymnastic feats, and likewise to run well and steadily abreast in harness, in which the female, by her action and graceful movements, was particularly distinguished, the ram being occasionally obstinate and more difficult to manage. When the owner went himself to the exhibition, the female sheep, seeing him at a short distance, without any previous intimation of voice or gesture, made a sudden and desperate effort to jump out of the pen to get at him; and both immediately recognized him, thus displaying an amount of intelligence which is not ordinarily supposed to belong to these but too frequently much-abused animals. The owner intends to continue the course of instruction already commenced so successfully. It may be stated that no prize was offered for specimens of this description; but the certificate of “highly commended” was freely awarded to them by the judges.

**AN ALLEGORY.**—An old man was toiling through the burden and heat of the day in cultivating his fields with his own hands, and depositing the promising seeds in the fruitful lap of yielding earth. Suddenly there stood before him, under the shade of a huge linden tree, a vision. The old man was struck with amazement.

“I am Solomon,” spoke the phantom, in a friendly voice. “What are you doing here old man?”

“If you are Solomon,” replied the venerable laborer, “how can you ask this? In my youth you sent me to an ant; I saw its occupation, and learned from that insect to be industrious and gather. What I then learned, I have followed out to this hour.”

“You have only learned half your lesson,” resumed the spirit. “Go again to the ant, and learn to rest in the winter of your life, and to enjoy what you have gathered up.”

If a father wishes to give his son a legacy that will endure while life exists, let him send him to an institution where he can obtain a general practical business education, and he will have the satisfaction of knowing that he gives him what is better than houses, lots, and farms, or even gold and silver. These things may take wings and suddenly fly away; but this knowledge will endure while life and reason exist.



## THE SACRED IBIS.

Here we have a picture of the White or Sacred Ibis, a bird which was esteemed so highly, it is said, by the ancient Egyptians, that they worshipped it while living and embalmed it when dead. Both statements are very likely true, for the Ibis made its appearance in Egypt just about the time of the yearly overflow of the Nile, and upon that event the very lives of the whole Egyptian people depended, for without it their land would produce no crops. But when the Ibis appeared the overflow was considered pretty sure, and hence it was regarded as the forerunner of plenty, and this was one reason why it was such a favorite with the people. Another reason was, that these birds devoured very large numbers of locusts, and locusts were among the scourges of ancient Egypt, sometimes causing famines by their depredations, as the crickets have done in Utah.

You can hardly wonder at the Egyptians having such a high opinion of these birds, when you remember that they were so very beneficial to them. They had no knowledge of God, and being ignorant of Him, they naturally enough worshipped some of the works of His hands to which they believed they were under great obligations. This was worshipping the Creator through his creatures or the productions of His power, a custom quite common among other ancient heathen nations as well as the Egyptians. Besides the ibis, cats, dogs, rams, serpents, crocodiles, and many other creatures, especially the bull, were adored by the Egyptians.

These animals had their temples, and many priests to serve them; and when the people had any particular petition to offer, to the bull for instance, they or the priests would whisper it into his ears, and then, covering their own with their mantles, would rush out of the temple, and believe that the first words they heard in the streets was the god's answer to their appeal! In times of long continued drought, or plague, or other calamity, the priests took these animal-gods into dark and secret places, and talked with them, and threatened them with punishment if they did not remove the trouble. If there was no change they would beat the animals, as the Chinese sometimes do their idols, or even put them to death—although in a general way the death of any of these sacred creatures was looked upon as a great evil—the body was then embalmed; after which, followed by a weeping, howling crowd, the mummy was placed in a tomb prepared for the purpose in the rocks outside the town.

It is not very likely that the priests killed many of the birds

called ibis, for it was a custom among the Egyptians to kill any person who killed one of them, even by accident. Numbers of the mummies, or embalmed bodies of the ibis have been taken from the burial places in the ruins of Thebes and Memphis, cities of ancient Egypt, and they are now on exhibition in the museums of Europe.

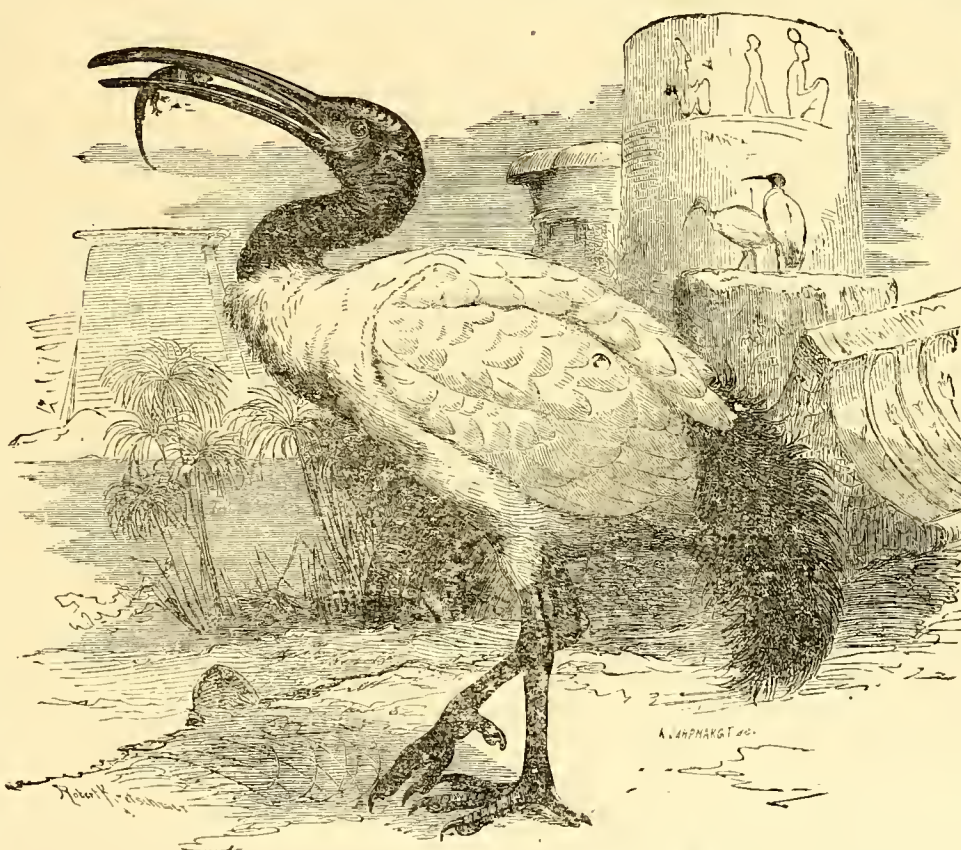
We do not think there is much worship of the ibis, crocodile, bull, serpents &c., in Egypt now. Not but what the peasantry of the country are still very ignorant and superstitious. But Egypt is no longer the land of mystery and magic it once was. The systems of worship and religion which prevailed there in ancient times have long since disappeared, and now the customs and systems of government which prevail in the western or civilized nations are making headway in the land of the ancient Pharaohs.

The present ruler of Egypt is considered to be a wise ruler, and he is doing his best to introduce railways, telegraphs, and all the improvements of science and art possessed by Europeans

and Americans into his dominions; and when such innovations gain admittance and make progress among a people, however ignorant they may be of the true God, we may be sure that there is no room among them for beast or idol worship, and other follies which have sprung from priesthood, superstition and ignorance.

THE VALUE OF SMALL COURTESIES.—Civility costs nothing, and is often productive of good results. Here is an instance: A doctor of medicine at Bath, England, recently

had a legacy of \$20,000 and a comfortable house left him by a lady who was only known to him by his once offering her a seat in his carriage. A gentleman known to the writer, once assisted a very old and feeble man to cross from the London Mansion House to the Bank of England, very dangerous, especially at midday, when the city is full of cabs, omnibuses, drays and other vehicles. When the old gentleman had got safely across, he exchanged cards with his obliging young friend, and there the matter rested. Some few years after a firm of London solicitors wrote to the young gentleman who had taken pity on the old man, informing him that a legacy of \$5,000, and a gold watch and chain, had been left to him by the gentleman, who "took the opportunity of again thanking him in his will, for an act of unlooked-for civility." It is not likely that all will have gold watches and chains left to them, or neat little bundles of crisp notes; but it is certain that acts of civility are productive of sufficient results to our inner selves as to make it worth while to practice them whenever we find the opportunity.





## HISTORY OF THE CHURCH.

(Continued.)

PRESIDENT Young and council and the main body of the camp remained in the valley until the 26th of August, when they started on their return journey. On the 3rd of September, they met the first company of families, which had left Winter Quarters in the month of June. This was Captain Daniel Spencer's company. The next day they met Elder Parley P. Pratt's encampment. On the 5th they met Captains A. O. Smoot's, G. B. Wallace's and C. C. Rich's companies. On the 7th they met Captain Edward Hunter's company, with whom Elder John Taylor was traveling; and on the 8th they met Captain J. M. Grant's hundred. On the 18th of October the pioneer company were met by three wagons and a number of horsemen from Winter Quarters, who had been sent out to their assistance. On the 30th of October, after a trying journey, the pioneer company reached the Elkhorn river. Presidents Young and Kimball expressed their satisfaction with the conduct of the pioneers during their travels, and blessed them in the name of the Lord. At sunset about twenty wagons arrived from Winter Quarters with Bishop N. K. Whitney, John S. Fullmer, William Kay and many others, bringing food and grain. On the 31st of October, when the company was about a mile from Winter Quarters, the wagons of the Twelve came to the front and President Young remarked:

"Brethren, I will say to the pioneers, I wish you would receive my thanks for your kindness and willingness to obey orders. I am satisfied with you—you have done well. We have accomplished more than we expected. Out of one hundred and forty-three men who started, some of them sick all of them are well. Not a man has died; we have not lost a horse, mule or ox but through carelessness. The blessings of the Lord have been with us. If the brethren are satisfied with me and the Twelve please signify it by uplifted hands."

All hands were raised. President Young continued,

"I feel to bless you in the name of the Lord God of Israel. You are dismissed to go to your own homes."

The company drove into the town of Winter Quarters in order about an hour before sunset. The streets were crowded with people to shake hands as they passed through the lines, and the pioneers truly rejoiced to once more behold their wives, children and friends after an absence of over six months, in which time they had traveled over two thousand miles, sought out a location for the saints to dwell in peace, and accomplished the most interesting mission in this dispensation. As not a soul of the camp had died, and no serious accident had happened to any, they felt to praise the Lord.

President Young and the Twelve had but little time to spend in resting when they reached Winter Quarters. There was plenty of work to be done in arranging for the Saints who had not gathered to Winter Quarters, in caring for those already there and in making preparations for the journey the next year of those who were able to come to these valleys. Brother John S. Fulmer, one of the three trustees who had been left in Nauvoo to settle up the affairs of the church, sell the property, &c., was at Winter Quarters and reported their proceedings in Nauvoo to the Twelve. It was voted in council that the trustees gather all the papers and books pertaining to church affairs in Nauvoo and as soon as they had sold as much of the property as they could, they should gather up to Council Bluffs. Elder Jesse C. Little, who had made the journey to the valley and back with the pioneers, was instigated to resume his presidency over the eastern churches. Elder John Brown, another of the pioneers, was appointed to labor in the Southern States, and a large number of elders were also selected to go on missions. Arrangements were also made to vacate Winter Quarters and found a settlement on the eastern side of the river, at Council

Bluffs. This town was afterwards named Kanessville, in honor of General Thomas L. Kane. The name has since been changed, and it is now known as Council Bluffs City. The reason for vacating Winter Quarters was that the land where the town stood belonged to the Indians; it was an Indian territory the title of which had not been extinguished. The agents of the government were disposed to take advantage of this and annoy the people, and that there might not be the least cause or imaginary cause of confusion on the part of the government, it was deemed best to remove to the other side of the river. It was voted that until the laws of Iowa were extended over the people of the new settlement at the Bluffs, the bishops should have authority as civil magistrates among the people. This was necessary that there might be courts to exercise jurisdiction in case of difficulty. The organization of companies to be ready to emigrate in the spring was pushed forward with great zeal during the winter.

On the 5th of December, 1847, a council of the Twelve met at Elder Orson Hyde's house, and unanimously elected President Brigham Young as president of the church of Jesus Christ of Latter-day Saints, with authority to nominate his two counselors. The President appointed Brother Heber C. Kimball as his first counselor, and Brother Willard Richards as his second counselor, and these appointments were unanimously sustained. The next day, besides other items of business, Patriarch John Smith was nominated and sustained as patriarch over the whole church. Elder Orson Pratt was appointed to go to England and take charge of the affairs of the church there, and Elders Orson Hyde and E. T. Benson went to the East on missions.

On the 24th of December a conference of the church was held at the new settlement, which was continued until the 29th. A high council was selected for that side of the river, and much important business was transacted, and on the 29th, the last day of the conference, the people confirmed the election of President Young as president of the Church of Jesus Christ of Latter-day Saints, with Brothers Heber C. Kimball and Willard Richards as his counselors. From the death of the prophet Joseph up to this time, the Twelve Apostles had acted as the presidency of the church. The mind of the Lord had been obtained respecting this matter, and a first presidency had been selected, consisting of President Young and the two counselors whom he had appointed. While upon this subject we may anticipate the history sufficiently to say that upon the arrival of the Presidency in the valley, four elders were chosen as apostles to act in the vacancies which had been thus created and to take the place of Lyman Wight, who was cut off from the Apostleship. They were Charles C. Rich, Lorenzo Snow, Erastus Snow and Franklin D. Richards.

(To be continued.)

WHAT TO DO WHEN ANGRY.—"I get mad so quickly, and then I am sure to say something that I am sorry for ever afterwards."

"When angry, count three before speaking," answered the boy's father.

The next time the boy fell into a fit of anger with one of his school-fellows, he remembered the advice of his father, and counted three. By this time he was able to keep back the hard words that were ready to leap from his tongue, and so saved himself the grief of shame and repentance.

Try this remedy, quick-tempered boys and girls. It is best, of course, not to get angry; but if you do happen to lose your self-control, then put a seal upon your lips, and remain silent until your hot blood is cooled a little. Every time you do this you will gain some power over your temper, and after a while be able to keep it from breaking out, and doing yourself and others harm.



## ANECDOTES OF WILD ANIMALS, ETC.

(Continued.)

DR. Livingstone, the African traveler and explorer, is not much of a believer in the nobility or courage of lions. In his "Travels and Researches in South Africa," the Dr. says:

"By day there is not, as a rule, the smallest danger of lions which are not molested attacking man, nor even on a clear moonlight night, except when they possess the breeding affection; this makes them brave almost any danger; and if a man happens to cross to the windward of them, both lion and lioness will rush at him, in the manner of a bitch with whelps. This does not often happen, as I only became aware of two or three instances of it. In one case a man, passing where the wind blew from him to the animals, was bitten before he could climb a tree; and occasionally a man on horseback has been caught by the leg under the same circumstances. So general, however, is the sense of security on moonlight nights, that we seldom tied up our oxen, but let them lie loose by the wagons; while on a dark, rainy night, if a lion is in the neighborhood, he is almost sure to venture to kill an ox. His approach is always stealthy, except when wounded; and any appearance of a trap is enough to cause him to refrain from making the least spring.

"When a lion is very hungry, and lying in wait, the sight of an animal may make him commence stalking it. In one case a man, while stealthily crawling toward a rhinoceros, happened to glance behind him, and found to his horror a lion *stalking him*; he only escaped by springing up a tree like a cat. At Lopepe a lioness sprang on the after-quarter of Mr. Oswell's horse, and when we came up to him we found the marks of the claws on the horse, and a scratch on Mr. O.'s hand. The horse, on feeling the lion on him, sprang away, and the rider, caught by a wait-a-bit thorn, was brought to the ground and rendered insensible. His dogs saved him. Another English gentleman (Captain Codrington) was surprised in the same way, though not hunting the lion at the time, but turning round he shot him dead in the neck. By accident a horse belonging to Codrington ran away, but was stopped by the bridle catching a stump; there he remained a prisoner two days, and when found the whole space around was marked by the footprints of lions. They had evidently been afraid to attack the haltered horse, from fear that it was a trap. Two lions came up by night to within three yards of oxen tied to a wagon, and a sheep tied to a tree, and stood roaring, but afraid to make a spring. On another occasion, one of our party was lying sound asleep and unconscious of danger between two natives behind a bush at Mashue; the fire was nearly out at their feet in consequence of all being completely tired out by the fatigues of the previous day; a lion came up to within three yards of the fire, and there commenced roaring instead of making a spring; the fact of their riding-ox being tied to the bush was the only reason the lion had for not following his instinct and making a meal of flesh. He then stood on a knoll three hundred yards distant, and roared all night, and continued his growling as the party moved off by daylight next morning.

"It possesses none of the nobility of the Newfoundland or St. Bernard dogs. With respect to its great strength there can be no doubt. The immense masses of muscle around its jaws, shoulders, and forearms proclaim tremendous force. They would seem, however, to be inferior in power to those of the Indian tiger. Most of those feats of strength that I have seen performed by lions, such as the taking away of an ox, were not carrying, but dragging or trailing the carcass along the ground; they have sprung on some occasions on to the hind-quarters of a horse, but no one has ever seen them on the withers of a giraffe. They do not mount on the hind-quarters of an eland even, but try to tear him down with their claws. Messrs. Oswell and Vardon once saw three lions endeavoring to

drag down a buffalo, and they were unable to do so for a time, though he was then mortally wounded by a two-ounce ball."

The following is the account of the encounter with the buffalo and the lions, written by Mr. Vardon for Dr. Livingstone:

"15th September, 1846. Oswell and I were riding this afternoon along the banks of the Limpopo, when a waterbuck started in front of us. I dismounted, and was following it through the jungle, when three buffaloes got up, and after going a little distance, stood still, and the nearest bull turned round and looked at me. A ball from the two-ouncer crashed into his shoulder, and they all three made off. Oswell and I followed as soon as I had reloaded, and when we were in sight of the buffalo, and gaining on him at every stride, three lions leaped on the unfortunate brute; he bellowed most lustily as he kept up a kind of running fight, but he was, of course, soon overpowered and pulled down. We had a fine view of the struggle, and saw the lions on their hind-legs tearing away with teeth and claws in a most ferocious style. We crept up within thirty yards, and, kneeling down, blazed away at the lions. My rifle was a single barrel, and I had no spare gun. One lion fell dead almost on the buffalo; he had merely time to turn toward us, seize a bush with his teeth and drop dead with the stick in his jaws. The second made off immediately; and the third raised his head, coolly looked round for a moment, then went on tearing and biting at the carcass as hard as ever. We retired a short distance to load, then again advanced and fired. The lion made off, but a ball that he received *ought* to have stopped him, as it went clean through his shoulder-blade. He was followed up and killed, after having charged several times. Both lions were males. It is not often that one *lays* a brace of lions and a bull-buffalo in about ten minutes. It was an exciting adventure, and I shall never forget it."

(To be continued.)

A GIRL-LESSON OF ORDER.—I remember when I was a little ten year's old girl, putting things to rights for my grandmother in her bed room. A few moments afterwards I was sitting with my hands folded, in a thoughtful way, when the good old lady said: "Don't you feel well to-day, dear?"

"Not very; I feel down-hearted," I said, looking up into her cheery face.

"Well, I can tell you what's the matter," said the shrewd little diplomat. "I wasn't going to tell you, but I'd better do it than have you sick. I observed in my bedroom that you folded a couple of quilts and some sheets and my plaid shawl, and piled them on the trunk at the foot of my bed, and none of them were folded evenly, and that's what ails you. My mother told me when I was a little girl if I did such work in a careless, slovenly way, I would feel badly until they were folded right, and I always found her words to be true. It may be that this is hereditary in our family, I don't know, it seems like it."

I sprang to my feet and went to work and folded every quilt and sheet just as evenly as the edges could lie, and piled them up until they fitted together as snugly as a pile of books. Sure! I felt well enough after that! my thoughts were as calm and snug as the bed clothes were.

Oh, I was so glad grandmother had told me; I thought if she hadn't I might have gone on feeling "down-hearted," may be, for weeks and months.

Well, the habit of folding quilts, sheets, blankets, table linen, shawls, wraps and such things even and nicely, became fixed so firmly, and followed me up to womanhood so persistently, that to-day, if I fold my shawl carelessly, I feel annoyed until I go and remedy the delinquency. I can see now the motive my shy little grandmother had in holding up before my youthful imagination the enormity of this fault, and I do most cordially thank her for it.

## QUESTIONS AND ANSWERS ON THE BOOK OF MORMON.

### CATECHISM FOR SUNDAY SCHOOLS.

#### LESSON XXXV.

- Q.—What did Alma preach to them?  
 A.—Repentance and redemption, and faith in the Lord.  
 Q.—Were they baptized?  
 A.—Yes; Alma baptized them in the water of Mormon.  
 Q.—Who was the first man whom he baptized?  
 A.—Helam.  
 Q.—What was there peculiar about the baptism of Helam?  
 A.—Alma and Helam were both buried in the water.  
 Q.—What followed their baptism?  
 A.—They came out of the water rejoicing, being filled with the spirit.  
 Q.—Was Alma buried in the water in baptizing the others?  
 A.—No.  
 Q.—How many were baptized?  
 A.—Two hundred and four souls.  
 Q.—How were they made members of this church?  
 A.—By being baptized by the power and authority of God.  
 Q.—Did Alma ordain officers?  
 A.—Yes; he ordained priests.  
 Q.—How many priests were ordained?  
 A.—One to every fifty of the members.  
 Q.—Did the people support the priests?  
 A.—No; they labored with their own hands for their support.  
 Q.—Did the people assist one another?  
 A.—Yes; those who had an abundance imparted to those who stood in need.  
 Q.—How did King Noah find out concerning these meetings?  
 A.—He sent his servants to watch them.  
 Q.—When he learned about the meetings what did he do?  
 A.—He said Alma was stirring up the people to rebellion, and sent his armies to destroy them.  
 Q.—Did these armies succeed?  
 A.—No; Alma and the people of the Lord learned about the army coming and they fled.  
 Q.—Where did they go?  
 A.—They took their tents and went into the wilderness.  
 Q.—How many were there of them?  
 A.—Four hundred and fifty souls.

#### LESSON XXXVI.

- Q.—Did Noah's reign continue a peaceful one?  
 A.—No; a part of his people rebelled against him.  
 Q.—What happened then?  
 A.—The Lamanites came upon them.  
 Q.—What did King Noah then do?  
 A.—He commanded the people to flee into the wilderness before the Lamanites.  
 Q.—Did the Lamanites pursue them?  
 A.—Yes.  
 Q.—What did King Noah command his people then to do?  
 A.—That if the men should leave their wives and their children and flee before the Lamanites.  
 Q.—Did they obey him?  
 A.—Many would not; they chose to stay and perish with them.  
 Q.—Did the Lamanites slay them and their wives and children?  
 A.—No; they had their daughters stand forth and plead with the Lamanites.  
 Q.—What followed?  
 A.—The Lamanites spared their lives, took them captive and carried them back.  
 Q.—What tribute did the Lamanites compel them to pay?  
 A.—One half of all they possessed.  
 Q.—What more did the Lamanites want of them?  
 A.—That they should deliver up King Noah unto them.  
 Q.—What became of King Noah?  
 A.—The people who fled with him burned him to death.  
 Q.—What became of his priests?  
 A.—They escaped further into the wilderness.

## Selected Poetry.

### THE CHILDREN'S PUZZLE.

Around a table strewed with books and toys,  
 There sat a merry group of noisy boys,  
 Half battling to display, with fingers swift,  
 A puzzle in a box — their father's gift.  
 With eager haste the lid is pulled aside;  
 Delighted with the game as yet untried,  
 The box is searched, and busy hands begin  
 To seize upon the pieces packed within;  
 Each youngster confident of being able  
 To range the fragments scattered on the table  
 Into a pattern perfectly combined,  
 Such as the wise artificer designed  
 But soon impatience deems the process slow;  
 Tempers are chafed, and difficulties grow;  
 "I'm sure," shouts Tom, "that piece should fit in there."  
 "It won't then," Dick retorts, with snappish air.  
 "This bit's too short," pouts Jack, "and that's too long."  
 "I'm certain," grumbles Bill, "the puzzle's wrong!"  
 Then Jack seeks help from Tom—Dick strives with Bill—  
 Bedtime is near—the puzzle puzzling still.  
 At length, when concord and content have fled,  
 "Let's ask our father, boys," cries little Ned.  
 The others yield to the suggestion bright;  
 Papa, consulted, puts the puzzle right.  
 Life's puzzle is as difficult to man;  
 And he who cannot solve, arraigns its plan.  
 Each tries his own solution, vaunts his wit;  
 While others find the theory won't fit,  
 And substitute their own—all failures still—  
 But none believe the cause their lack of skill!  
 The puzzle must be wrong; they talk, they write,  
 Consult some fellow-child, grow cross and fight,  
 Pronounce the Maker but a poor designer,  
 And think they could have made a game much finer!  
 The "Little Neds," as wiser Christians do,  
 To solve life's puzzle, ask their *Father* too!

A boy worked hard all day for a quarter; he bought apples and took them to town and sold them for a dollar. With the dollar he bought a sheep. The sheep brought him a lamb, and the fleece brought him another dollar. He bought another sheep. The next year he had two sheep, two lambs and a yearling sheep. The three fleeces he sold for three dollars, and bought three more sheep. He now had eight with a fair prospect. He worked, where he found opportunity, for hay, corn and oats, and pasturing for his sheep. He took the choicest care of them and soon had a flock. Their wool enabled him to buy a pasture for them, and by the time he was twenty-one he had a fair start in life, and all from the quarter he earned in one day.

## JUVENILE INSTRUCTOR

Is published in Salt Lake City, Utah Territory,  
 EVERY OTHER SATURDAY.

GEORGE Q. CANNON, EDITOR & PUBLISHER.

#### TERMS IN ADVANCE

Single Copy, per Annum.....\$2 00.

Grain brought to this city for the JUVENILE INSTRUCTOR will be received at the office of paper—DESERET NEWS BUILDINGS.